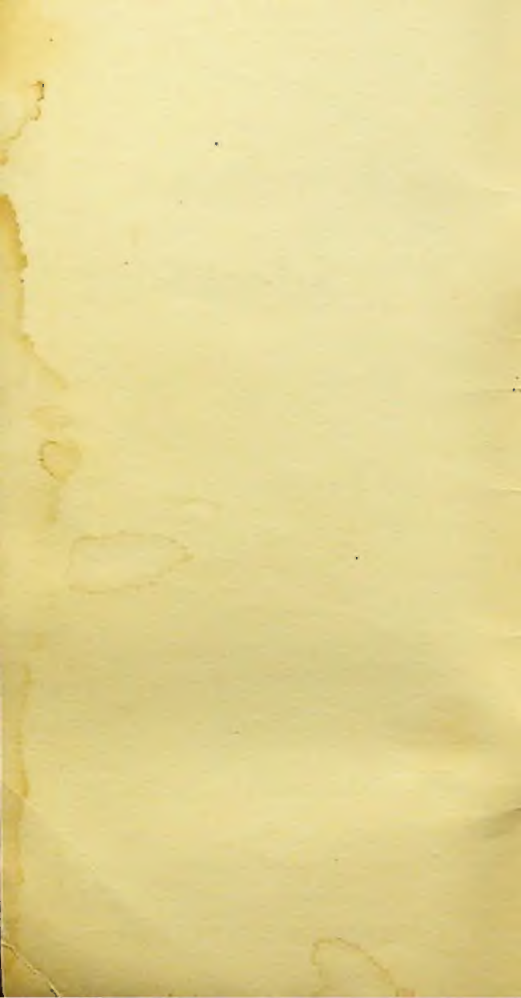


**Answering a  
High School Girl's  
Questions on  
Evolution**

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*by*

**Arthur I. Brown, M.D., F.R.S.C.Ed.**



*This letter was addressed to Dr. Arthur I. Brown, the well-known Christian physician.*

DEAR DR. BROWN:

I am writing to you because I am very much concerned about the problem of evolution. I am in high school, and in Biology class our teacher told us to write a composition on some phase of evolution. Of course, I proceeded to write against it, and I was the only one in class to do so. Most of the class are for it, and some are neutral. I went to the public library and got a book against it, of which there are not many. I read my composition before the class. The teacher could not answer any of my charges that day; but the next day she came back with all the answers, and I'm right where I was before; not that I believe in evolution, for I am decidedly against it, but I'm trying to convince the rest of the class against it.

It seems my notions about what evolutionists believe are all wrong anyway, for the teacher kept saying, "Oh, we don't believe this any more." The book I got at the library was not a very good one, because the teacher said that there were a lot of untruths in it about evolution. Here are some of the questions I raised, and her answers:

First, how can a plant change into an animal? I said it was against the laws of nature; but my teacher said that the amoeba is an example of it. The amoeba is part plant and part animal.

Second, the book said that geology shows no intermediate or transitional stages; but she said that an example of that was the flying lizard, and the duckbill, which looks like a mammal but lays eggs like a bird.

Third, the book said that if the evolutionists believe that nature is constantly changing, therefore they must believe that a chaotic condition existed in nature. However, there is no chaotic condition or any record of there ever having been one. After saying all that, the teacher said they don't believe in any chaotic condition. I don't know where the book got the idea.

Fourth, I said that evolutionists do not believe in creation; but she said they do. She said they have to admit this: we can take the elements and make protoplasm, but we cannot put life

into it. She said evolutionists now admit that there must be a Supreme Being, but they don't believe in direct creation, but that God created by evolution or transmutation of species. She said that days mentioned in the Bible may really mean thousands of years.

Fifth, I raised the question, why has evolution stopped now? She didn't give a very definite answer, but said something to the effect that maybe in a few hundred years man wouldn't be dominant upon the earth at all.

There still remains the fact, or seeming fact, that the skeleton of a gorilla and a man are very similar, and that the fossils of low man back in the early ages look very much like an ape, and show little room for intellect. I didn't mention the vestigial organs, because I didn't know what to say about them. She also said that evolutionists today do not accept Huxley.

Sixth, there is only one thing which I got out of the book that she couldn't find an answer for: that is the falsity of blood-relation between animals. I said how could a warm-blooded mammal spring from a cold-blooded reptile or fish? She said nothing.

Last of all, I said that you cannot cross-breed different species; but she said that it is being done now by certain methods.

Would you please give me answers to these questions? There must be some answer to her statements. I hope I am not bothering you, but I know you are an authority on the subject, and I want a comeback. It is of no use to quote the Bible, for it does not stand in Biology class. I have already quoted from it, and they tell me Genesis is a myth. I am a Christian, and believe the Bible, but I want to prove it scientifically.

I would certainly appreciate it if you would write and explain these things to me, especially about the amoeba.—*A Washington, D. C., high school student.*

## The Waning Theory of Evolution

I AM glad to have your interesting letter, and congratulate you on the clarity of your presentation of the points at issue in the controversy on

evolution. Let me assure you, at the outset, that you are correct in every one of your contentions. I am glad to give you ample, up-to-the-minute scientific proof.

*First, the relation, if any, between plants and animals, and the problem of the ameba—or amoeba, as it is sometimes spelled. The amoeba is in no sense a plant — never has been, and never will be. It is, by the considered judgment of all scientists, a one-celled animal. There is absolutely no proof of any sort that it was ever anything else. No evolutionary book, even, will dare to say that the amoeba is "part plant and part animal," as your teacher asserts. Gruenberg's book, "The Story of Evolution," describes them as "tiny animals"—no suggestion whatever that they have or had anything to do with plants.*

Prof. Vernon Kellogg, a famous evolutionary authority of Stanford University, in his book, "Evolution," page 167, writes:

"Plants are different from animals in structure and physiology. . . . Plants differ markedly from most animals both physiologically and in structure. . . . Plant cells are usually well set off from each other by walls; animal cells are not."

And on page 171:

"We must not think of plants and animals as constituting a linear evolutionary series, the lower animals rising from the higher plants."

That should be sufficient to dispose of this very immature statement of your evolutionary enthusiast.

*Your second point* is in regard to the absence of intermediate or transitional forms between distinct species or types of life. That there is not a single intermediate form of life in existence, or that has ever been known, is admitted *by evolutionists*.

Your teacher mentions the "flying lizard" (the pterodactyl), and the duck-billed platypus. Let us take the first and see what an eminent evolutionary scientist has to say. I give you the statement of Dr. R. S. Lull, author of many books. This is what he writes in "The Ways of Life," page 165:

"The pterodactyls make their appearance most abruptly in rocks of lowermost Jurassic time, and were already completely adapted for flight. We have no knowledge, therefore, of their early adaptation before flight was attained, nor of their lineage, other than by structural affinities."

That is, to put it in simple language, there is no way of proving that the pterodactyl was ever anything different—there is no evidence that it was a lower or different structure. In fact, there is every reason to believe that it was always as we know it.

The pterodactyl, according to evolutionary calculations, continued during the Age of Reptiles, "many millions of years long" (Romer, page 320), and then became extinct. No evidence exists of a single change of character in all



these alleged "millions of years." Why did it remain fixed, if evolution is constantly operating as we are told? If they never changed for millions (?) of years since they were pterodactyls, why should we be asked to believe they had changed earlier?

The same argument applies to the duckbilled platypus. There is no reason to think it was ever anything other than we know it to be. No change has ever been seen or recorded. The explanation from the standpoint of creation is clear. It was a simple thing for God to create an animal like the pterodactyl combining reptilian and bird features. Why not? Similarity in structure is never proof of a common ancestry or any blood relationship. It simply shows a common or basic plan of architecture on the part of the Architect.

Prof. T. H. Morgan, one of the greatest biologists of the day and an evolutionist, now of the Institute of Technology, Pasadena, Calif., and originally at Columbia University, writes in his book, "Evolution and Adaptation," page 43:

"Within the period of human history there has not been a single instance of the transformation of one species into another. And it must be admitted that evolution lacks the one essential bit of evidence it requires to place it on a scientific basis."

Rather jolting, to the cocksureness of our evolutionary friends!

*The third point* concerns the chaotic situation which would exist in nature if types of life were not fixed in their reproductive powers. *Of course* there would be chaos. Breeders would never be quite sure what would be born, how many or great the changes might be in the offspring. But the fact is that all living things still reproduce "after their kind" as laid down ten times over in the first chapter of Genesis. How is this, if evolution is possible? It is true the evolutionist does not see any such chaos, but his theory would demand it nevertheless.

### **Theistic Evolution Is Illogical**

*Your fourth point.* Your teacher says that evolutionists believe in creation. She is referring to theistic evolution, which is the most illogical of all evolutionary concepts. As a matter of fact, the leaders in evolution do not accept this, but dispense with any kind of creator. I have read many books written by those who reject creation, and while they sometimes write of creative evolution, that is a complete misnomer. It is not possible to combine them, logically. It must be one or the other. The only reason there is any mention of such a monstrosity as creative evolution is because they see the woeful lack of evidence to account for the beginning of things without a Creator. They *must* account for matter, life, and other things. Where did they originate? The spontaneous generation of life, still accepted in Van Loon's "Story of Mankind," is a manifest absurdity.



You will note, if you read evolutionary authors, how cleverly they evade the issue, adopting a very hazy method of expression, but never giving God credit for bringing anything into existence. Gruenberg says, on page 298:

"Evolution as a way of thinking has undoubtedly *modified* the God-concept for millions of people."

What he means by this really is that it has *destroyed* a belief in the God of Genesis. But Genesis still stands,—not as myth or allegory, but as an absolutely scientific and historical account of the origin of things animate and inanimate.

Your teacher states that "God created by evolution or transmutation of species." This, of course, is quite a contradictory statement, but will she kindly produce a *single* instance of "transmutation of species"? I'm sure Dr. Morgan would be exceedingly glad to know about it, and so would every other believer in this unscientific theory!

I hold that the "days" of creation are not long periods, but 24-hour periods. The Hebrew word for day is *yom*, — never meaning anything else but 24 hours when a numeral is attached. To give these days the length of "aeons" is a concession to evolutionary geology, and we are not required to make any concessions. God "spake, and it was done; He commanded, and it stood fast."

*Fifth point.* Yes,—why has evolution ceased to operate? We are told that it

is still with us, but where is there any evidence of its working? We still have the amoeba, and all the forms of life are static, except *within* the species, where God permits many variations or slight modifications, but no one type can jump the gap between itself and another type. The fruit fly, on which endless experiments have been performed to change its eyes, its wings, and the like, shows many changes, but alas, it still remains a fruit fly. Why? We find fossil forms thousands of years old—even millions, if we believe the evolutionary chronology, and they are identical with modern forms. The ant, the bee, and countless others are all the same. Why did evolution pass them over? What is the answer? *There never has been any evolution!*

Your final point refers to the resemblance between the skeleton of anthropoids, such as gorillas, and men. These resemblances do exist, and there is no reason at all why a Creator should not adopt a common plan of construction in making animals and men. They eat similar food, they breathe the same air, they walk, stand, run, and the like. God does one job—that is a perfect one. If 206 bones and 520 muscles are necessary for a human body to perform these functions, why should not animals have the same number to perform the same acts? They have similar organs, of course, because their physiological operations are very similar. But, always remember, as I have previously suggested: *similarity in structure is no proof of blood relationship.*

Why not pay a little more attention to the gross differences that exist, and why do we not see any animal becoming any less animal-like in any respect? Evolution is *not* at work. The highest animal is a long, long distance from the lowest human, and the gap has never been and never can be bridged.

## **Scientists Who Have Rejected Evolution**

I want to give you the names of some very eminent modern scientists who have totally rejected evolution. I will show you that not by any means, as we are often told, are all scientists believers in evolution.

On the continent of Europe, especially, the pendulum of scientific thinking is swinging away from this theory. Men like Deperet, Carazzi, Vialleton, Fleischmann of the University of Erlangen, and one of the world's leading zoologists, Sir John Ambrose Fleming, Douglas Dewar, the great British naturalist, author of many books, used in many great American universities, and many others could be quoted.

Prof. Paul Lemoine, the great French geologist, wrote the long article on evolution in the last edition of the Encyclopedia of France,—1938. He closes with these words:

"It will be seen from this exposition that evolution is impossible. At bottom, in spite of appearances, nobody believes in it any longer."

That is very definite, isn't it?

Oscar Hertwig, Professor of Anatomy at the University of Berlin until 1922, is a great authority. He definitely overthrew the Natural Selection Theory and severely criticized the Recapitulation Theory or "Law" of Von Baer. You have doubtless been taught that in the growth of the human embryo it passes through or recapitulates various forms through which the race has passed in its evolutionary history. This is still being taught by the uninformed, but has been quite largely discarded by the leading geneticists. We are told that every form of life begins with a single cell and this, in some way, is supposed to indicate that all cells in their beginning are the same, and then evolve in various ways. In this there is surely no evolutionary proof.

Oscar Hertwig writes:

"Every life form has to start with a cell only because it is the elementary, basic form on which organic life is dependent in its reproductive process."

And then he goes on to say:

"The germinal cells of the present-day forms of life, and their unicellular ancestors at the beginning of their developmental history—amoeba or anything else— . . . are similar . . . but in their essential character so different from each other that in no wise can one speak of a recapitulation . . . in the development of an organism living today."

Another name for this disproved idea of Recapitulation is "The Biogenetic Law of Ernst Haeckel," who

died in 1919. Prof. Shumway of the University of Illinois, writing in the *Quarterly Review of Biology*, Vol. 7, pp. 98, 99 (1932), said:

"A consideration of these biological developments . . . seems to demand that the hypothesis be abandoned."

You have not asked any question about this, but I feel that you may have been taught it, and so give you this brief bit of up-to-date information.

I have already written you something about the fallacy of attempting to prove evolution through the fact of resemblance between animals and humans. Let me give you an interesting statement from Wilhelm Johannsen, Professor of Plant Physiology at the University of Copenhagen, and still considered as a great authority. He wrote:

"Genealogical relationships, external similarity, and internal fundamental hereditary equipment are certainly in part so independent of each other that it is unreliable to arrive at conclusions of one for the other. The fundamental biological mistake of many speculations about heredity and descent are to be found right here: the false conception that similarity must be unquestionably an expression of relationship. . . . It is an unfortunate use of language to employ the word 'related' as being identical with 'similar.'"

Nils Heribert-Nilsson, of the Botanical Institute at Lund, Sweden, one of the foremost workers in the genetical field, was the first to prove conclusively



that the evening primrose, *Oenothera Lamarckiana*, which De Vries had considered a *mutation*, was nothing more than a hybrid.

He wrote in "Hereditas," 1935, pp. 236, 237:

"The evolutionary theory cannot be harmonized with the results of experimental investigation, which have been brought to fruition through Mendelism. . . . Since one cannot deny the inductive results of Mendelian investigation, it seems to me that we have come to the point in the theory of species formation where one must seriously consider . . . that we must give up the deductive theory of evolution. . . . We are forced to this conclusion that the theory of evolution has not been verified by experimental investigations of the origin of species."

## Perplexities of the Evolutionist

William Bateson, a great British biologist, died in 1926. His findings have never been refuted. Speaking at the Toronto, Canada, meeting of the American Association for the Advancement of Science, in 1921, he said,—and he was an evolutionist:

"Faith has given place to agnosticism for reasons which on such an occasion we may profitably consider. . . . We cannot see how the differentiation of species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species. . . . We no longer feel as we used to do, that the process of variation, now contem-

poraneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not begun."

Thomas Hunt Morgan, in "The Scientific Basis of Evolution" (1935), page 187, writes:

"It is not as generally known as it should be that the new work in genetics has struck a fatal blow at the old doctrine of the inheritance of acquired characters. . . . This doctrine held that a modification of the body-cells, produced during development, or in adult stages by means of external agencies, is inherited. In other words, that a change in body-cells causes a corresponding change in the germ cells. . . . Genetics has undermined this already frail and mysterious doctrine."

Quoting Morgan again from his book—"Evolution and Genetics," pp. 19-21:

"When we study animals and plants we find that they can be arranged in groups according to their resemblance. . . . We find similarities in the skull and backbone of these same animals; in the brain; in the digestive system; in the heart and blood vessels; in the muscles . . . the same general arrangement is found in all. Anyone familiar with the evidence will, I think, probably reach the conclusion, either that these animals have been created on some preconceived plan, or that they have some other bond that unites them."

This same author then goes on to show that evolutionary teachers try to convince students of the truth of evolution by calling their attention to an alleged relation between similar forms, and tracing each organ from a simple to a complex structure. And he writes:

"Because we can often *arrange* the series of structures in a line extending from the very simple to the more complex, we are apt to become unduly impressed by this fact and conclude that if we found the complete series we should find all the intermediate steps and that they have arisen in the order of their complexity . . . yet, historically, they have arisen independently of each other."

## **Evolution a Mere Hypothesis**

Another authority of world-wide eminence is Professor Maurice Caullery of the University of Paris, who, speaking at the eleventh International Congress of Zoology at Padua, 1930, said, as quoted in *Science*, Vol. 74, 1931, pp. 254-260:

"Certain eminent geneticists are beginning to think that the conclusions of their scientific studies, being based on precise and methodical experimentation, should force us to abandon the idea of evolution. . . . If the genetical mutationist can give no account of evolution, and evolution is a mere hypothesis, then there is no alternative but to sacrifice this hypothesis. Such is the conclusion at which certain emi-

ment geneticists such as Mr. Heribert-Nilsson are arriving."

This same Prof. Caullery, speaking at Harvard University, made this definite statement,—some fourteen years earlier than his previously quoted words:

"In any case, we do not see in the facts emerging from the study of Mendelism, how evolution . . . can have come about. And it comes to pass that some of the biologists of the greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to the preceding generation; ideas which would almost take us back to creationism."

Dr. Albert G. Fleischmann is Professor of Zoology at the University of Erlangen, Germany. He occupies a unique position in the zoological world as one of its chief authorities. He is an outright opponent of evolution, and ridicules the alleged arguments which are offered as proof:

"Evolutionary teaching says in discussing the origin of the four great groups of animals: 'Previously there were no mammals, reptiles, or birds on earth. They developed gradually from fishes which alone were present in the waters of the Silurian period.' . . . One may read through all the publications concerning the evolution of animals, and one will encounter scarcely an attempt seriously to tackle the problem. One hears continually the phrase re-

peated that the animal remains which are buried in the older strata are proof that the younger remains are the remnants of their descendants. The central question, how prehistoric animals were able to change their body structure to one of different form and function, is in all this, not even touched upon."

Dr. Austin H. Clark, of the United States National Museum, writes in "Animal Evolution":

"We see that the fossil record, the actual history of animal life upon earth, bears us out in the assumption that at its very first appearance animal life, in its broader features, was in essentially the same form as that in which we know it now. . . . Thus so far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other."

## **Ridiculous Reconstructions**

You have probably seen the "reconstructions" which pass for "missing links," such as *Pithecanthropus Erectus*, and the other monstrosities which appear in so many textbooks. And it is possible that your teacher attributes some value to them from the evolutionary standpoint.

In case this is a fact, I want you to know what a noted American anthropologist,—and an evolutionist,—Ernest Albert Hooton, thinks about these "links." He writes in "Up From the Ape" (1931), page 332, as follows:



"Some anatomists model reconstructions of fossil skulls by building up the soft parts of the head and face upon a skull cast, and thus produce a bust purporting to represent the appearance of the fossil man in life. When, however, we recall the fragmentary condition of most of the skulls, the faces usually being missing, we can readily see that even the reconstruction of the facial skeleton leaves room for a good deal of doubt as to details. . . . To attempt to restore the soft parts is an even more hazardous undertaking. . . . You can with equal facility model on a Neanderthal skull the features of a chimpanzee or the lineaments of a philosopher. These alleged restorations of ancient types of man have very little if any scientific value, and are likely to mislead the public. To model a bust of *Pithecanthropus Erectus* from the skull cap and two or three teeth is a palpable absurdity. . . . So put not your trust in reconstructions."

## **A University Professor Opposes Darwinism**

Richard Goldschmidt is Professor of Zoology at the University of California. In 1940 he published a book, "The Material Basis of Evolution" (reviewed in the *TIMES*, Nov. 27, 1943). In this book he riddles all the old ideas regarding evolution, and shows there is no evidence to prove that the previously held ideas as to gradual evolutionary change were in any way

based on factual evidence. They were wholly speculative. He writes:

"Subspecies are actually, therefore, neither incipient species nor models for the origin of species. They are more or less diversified blind-alleys within the species. . . . There is no such category as an incipient species."

This means, of course, that, on the basis of facts, he overthrows the neo-Darwinian theory of evolution. The evolutionists talk and write of "new discoveries" and new concepts which have taken the place of Darwinism, now largely discarded, but in the last analysis, when we examine their argument, we find there is very little else than the speculations of Darwin, — minute changes spread over long periods, at last culminating in new species. This involves the Transmission of Acquired Characters, which has been proved impossible, so refuge has been taken in so-called mutations or sudden changes to account for the imaginary typical changes. These have been shown to be equally fallacious.

Theodosius Dobzhansky, Professor of Zoology at Columbia University, reviewed Goldschmidt's book in *Science*, Vol. 92, 1940, pp. 358, 359, under the title, "Catastrophism versus Evolution." From this I take the following lines:

"This book contains the only basically new theory of organic transformation propounded during the current century. . . . Lamarckianism [transmission of acquired characters] has be-

come obsolete owing to its basic assumption having fallen short of experimental verification. . . . Darwinism underwent great changes because of the forward strides of genetics, but the unbroken continuity of ideas between the 'Neo-Darwinism' and Darwin's original theory is evident. [This means, obviously, that Darwinism in one form or another remains the only staff on which the evolutionist may lean.] The appearance of Goldschmidt's book puts an end, at least temporarily, to the undivided reign of neo-Darwinian theories. For Goldschmidt not only relegates Natural Selection to a place of relative unimportance, but in effect rejects evolution beyond the narrow confines in which it has been admitted to exist by Linnaeus and many creationists. [That is,—endless variation—or evolution—*within the species*.] His theory belongs to the realm of catastrophism, not to that of evolutionism; his break with the Darwinian tradition is almost complete. . . . Goldschmidt's keenly critical analysis has emphasized the weaknesses and deficiencies of the neo-Darwinian concept of evolution [that is, all so-called newer theories which are hailed as factual]. These weaknesses and deficiencies are numerous, as even partisans ought to have the courage to admit."

It ought to be said that Goldschmidt still believes in some evolutionary process, which he calls "macroevolution," but confesses that he has no evidence to support it. He holds to the belief that there have been sudden, and large

changes in the various types of life, but gives no supporting evidence, for the reason that none exists.

Another reviewer of Goldschmidt's book is Dr. F. B. Sumner, of the Scripps Institution of Oceanography. He writes in *Science*, Vol. 93, page 522 (1941):

"Goldschmidt contends that 'macro-evolution' comes to pass through single, abrupt, genetic changes ('macromutations'), capable of bringing about phenotypic alterations of specific, generic, or even of much greater magnitude. . . . We should surely need the guiding hand of an entelechy [designer] here, if not the direct intervention of the Creator himself. . . . Only the wave of a magician's wand could have transformed the scales of a reptile forthright into the plumage of a bird."

Dr. A. Franklin Shull of the University of Michigan wrote an article, "Two Decades of Evolution Theory," in *The American Naturalist*, Vol. 76, pp. 171-178 (1942). In this article he takes the side of Goldschmidt in his admission of failure of all the old evolutionary proof (?). He writes:

"The thing which microevolution (the word includes the old ideas of small progressive variations over long periods of time) is unable to explain, according to Goldschmidt, is the origin of species. Mere accumulation of small genetic differences is not enough to make them different species. Here he takes issue with innumerable evolu-

tionists both present and past. In this contention we agree with Goldschmidt."

Thus, you see, there is apparently a consensus of evolutionary opinion on the part of these very eminent, but frank and honest investigators, that the facts which are necessary to prove evolution are woefully lacking, and that the evolutionary concept has reached its most critical hour since Darwin's day.

You will notice that I have given considerable time to this letter because I consider it important enough to provide you and others with authoritative evidence that evolution has signally failed. If this be true—and it is—then there is nothing but Creation, as the Bible proclaims with unhesitating voice.

I hope these facts will help you in your faith—I'm sure they will. We occupy an impregnable position when we stand on this "impregnable Rock of Holy Scripture." And then, most important of all, we are standing with the Christ of the Book, our precious Saviour. May He constantly be your strength and joy!

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